φάρμακα ἀρχαῖον

THE SHADOW OF THE Tree of Life:

Or a Diſcourſe of the Divine Inſtitution and moſt effectual Application of Medicinal Remedies.

In order to the Preſervation, and Reſtauration of Health.

By *J. M.*

LONDON.
Printed for *John Wilkins*, and are to be ſold at his ſhop in *Exchange-Alley*, by the *Exchange-Coffee-Houſe*, 1673.

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Courteous Reader,

WHen we reflect upon the erronious Principles, and impertinent Practices of men in the Application of Medicines, and observe how many destroy themselves thereby, some possessed with Turkish *Principles, think to palliate all omissions in this kind, by reflecting upon a Devine determination abstracted from the concurrence of second causes.*

Others looking not upon it

as a Divine Inſtitution, but only as a Pollitick trick to maintain a Society of men, though groſly miſtaken. And ſome whoſe ignorance hath betrayed them into the hands of the unskillfull, and not finding the event anſwer their expectation, they make bold to condemn the whole Faculty for an Impoſture: As if becauſe a man went to Sea with an unskilfull Pilot, who runs his Veſſel upon a Rock, and loſt all his Goods, therefore the Art of Navigation muſt be condemned for unprofitable and vain.

Nay ſome are ſo fantaſtical, as to think extreame Unction ſufficient, to anſwer all intentions of Phyſical applycations.

And

And many other ſuch evil conceipts may be ſeen under the Sun, whereby men cheat themſelves of their lives.

It being in Phyſick as in Divinity, for the moſt ſacred inſtitutions, are inſignificant unto the Souls of men, if not rightly received and applyed.

So the moſt wholeſom remedies, are unprofitable unto the bodies of men, if not uſed in a due manner.

Now the deſign of the Authour of this ſmall Treatiſe is only to take notice of the bounty of our great Creator, in his proviſion of neceſſaries, conducing to the health of natural life; and alſo to direct to thoſe proper Rules, requiſite to be obſerved in the right adminiſtration

niſtration of naturall remedies, here are no private receipts to amuſe the vulgar, and it may be the more uſefull becauſe diſcourſes of this nature are ſeldom ſeen in publick.

Therefore read and improve to the beſt advantage, viz. *the preſervation of health, which is the greateſt temporall Bleſſing we can enjoy. Without it the moſt delicious dainties will not pleaſe the pallate, the moſt fragrant Odors will not delight the ſmell; the moſt Harmonious melodies, will not gratifie the ear; the moſt beautiful objects, will not pleaſe the eye; the ſofteſt down, will not eaſe the bones: It is that which makes all our delights delightfull, without which we can ſol-*

lace

lace our ſelves in no temporal enjoyments.

Health is that which renders the body ſerviceable to the ſoul; for when our fleſh upon us is in pain, our ſouls within us doe uſually mourn: and we are unfit for holy ſervices.

Health is that which renders us fit for the enjoyment of humane Society; it preſerves the faculties of the mind in ſtrength and vigor, makes the wit acute, and the memory retentive.

Seeing then that Health is a bleſſing, attended with ſo many priviledges, and men are ſubject to daſh upon ſo many quick ſands, in the perſuite of it, ſurely it cannot be unprofitable to humane nature to di-

rect to those means which may be most likely to preserve, or restore it; but rather of the greatest, and most comfortable Importance, next to the salvation of our Souls.

Yours, J. M.

The

THE SHADOW OF THE Tree of Life.

Or a Diſcourſe of the Excellency and Divine Inſtitution of Medicinal Remedies.

Chap. I.

THat every man is bound by the Law of God and Nature to keep the clayey Cottage of his Body in reparation, and to uſe all poſſible means to preſerve his naturall life in health and vigour; none can queſtion: we being tenents at the will of our Great Landlord in theſe

houſes of Earth, it ought to be our concern to take care leaſt they run to ruine through neglect, and ſo we expoſe our ſelves to an Inditement at the bar of Heaven for Delapidations; he that is no life preſerver is a ſelf murtherer, *a felo de ſe* in the ſight of God: that command *thou ſhalt not kill*, doth ſtrictly obliege us to preſerve life, both our own and others.

CHAP. II.

THe Jews were to be at the charge of any mans cure, whom they had hurt, or any way prejudiced in their bodily health, ſo as to expoſe them to expence or danger, much more ought we to take care of our own cure, if Divine providence lay any diſtemper upon us.

He who breathed into man *the breath of Life*, at firſt, *and in whom we ſtill live and move and have our being*;

being; hath commanded us to pray for our daily bread, *viz.* the neceſſary ſupports of this life, and if we muſt pray for them, certainly we muſt uſe them.

Chap. III.

ALthough we live not by bread alone, but by the word of bleſſing, which proceeds out of the mouth of God, yet the bleſſing is annext to bread, not to ſtones; that man will not truſt God, but tempt him who ſhall expect to have ſtones turned into bread; if God have appointed ſtaires it's not faith but fury to go down by a Precipiece.

Holy *David*, truſting in the Name of the Lord, made him not throw away his ſling, when he went againſt *Goliah*: *Jacob*'s ſupplicating of God made him not neglect to ſend a preſent to his Brother; the fait of *Heſter*, made

her not forget to feaſt the King; ſecond cauſes are to be uſed in obedience to Gods order, not in confidence of there own help.

Faith ſhould cauſe us to be ſo diligent in the uſe of means, as if God did nothing for us; and yet ſo draw us from truſting in the means, as if God were to do all for us.

CHAP. IV.

Saint *Panls Mariners* could not expect preſervation, unleſs they did abide in the Ship, notwithſtanding they had a promiſe of their lives.

Balaams Aſs may inſtruct men, that a merciſull man, ſhould be merciſull to his Beaſt, much more to himſelf.

Our bleſſed Saviour makes it a great piece of Religion to viſit the Sick, and one of thoſe actions according to which our final ſentence will be determined.

The

The *Shunamite* woman took a journey, and importuned the Prophet to uſe the beſt means he could to cure her Son.

CHAP. V.

Naman was commanded to waſh ſeven times in *Jordain*, for the cure of his Leproſie, although he would have had the Prophet only prayed for him.

If the *Centurion* were importunate with our Saviour to cure his ſervant, when ſick of a Palſie; certainly all pious men ought to be concerned for the cure and eaſe of there ſervants, and themſelves, when laid upon the bed of ſickneſs, and to apply themſelves to the moſt proper remedies.

If the body of the Prieſt under the Law, were to be without natural blemiſhes and diſtempers, who were to offer Sacrifices in the material Temple, why ſhould not

not Chriſtians under the Goſpel, whoſe bodies are the temples of the holy Ghoſt, be carefull to uſe thoſe means which may preſerve them in health and vigor.

King *Aſa* was not condemned for uſing, but for truſting to the Phyſitians.

CHAP. VI.

IT is a great ſin upon the pretence of Gods power to be diſobedient to his will, in deſpiſing Phyſick, which God hath ordained to be the means to reſtore us to health; this is to try what God can doe, and yet neglect what he commands, in not adminſtering thoſe things which are neceſſary for the body, &c.

The miraculous cures which the Apoſtles effected by their Handkerchiffs, and by Oyntment, and laying on their hands, theſe wholly ceaſed, according to that rule,

rule, *ceſſante cauſa ceſſat effectus*: the cauſe of that miraculous power being only to confirm their Doctrine in its firſt preaching; that being done, that miraculous way ceaſeth, and therefore now men muſt uſe more ordinary means, found out by reaſon and experience: as the extraordinary way of underſtanding tongues is ceaſed, we muſt doe it by humane induſtry and naturall ſtudy.

The life is more then meat, and the body then rayment, and therfore queen *Heſter* preferred life before liberty, and importuned the King to grant the life of the Jews; and told him if they had been ſold for bondmen and bondwomen ſhe had held her peace.

CHAP. VII.

THe father of lyes never ſpake a greater truth then when he ſaid, *skin for skin and all that a man*

man hath will he give for his life. It is a precious Jewel, and *Solomon* ſaith the Adultereſs *hunts for the precious life.* That which was ſick was not to be offer'd in Sacrifice, why ſhould we not therefore indeavour to preſent our bodies a healthfull, as well as a holy Sacrifice; which is but reaſonable ſervice.

When the body is in a weak and languiſhing condition, it is not fit for holy ſervice, and therefore one part of the happineſs of heaven conſiſts in a freedom from ſickneſs and diſtempers; there *Leah* ſhall not be blear eyed nor *Mephiboſheth* halt.

Saint *John* prayeth for *Gaius* that his body might proſper and be in health even as his ſoul was. And Saint *James* bids us pray for one another that we may be healed

Now if it be our duty to pray for one anothers health, much more ought we to indeavor to preſerve our own. CHAP.

CHAP. VIII.

THe ſoul ſits uneaſie in a diſeaſed body. The body it is the ſheath of the ſoul, as *Daniel* calls it; if the ſheath be defective, or impaired, it is prejuditial to the blade, ſo when the Golden bowl is broken, and the ſound of the grinding is low, and the ſtrong men bow themſelves, then the Sun and the Moon and the Stars will be darkned. That is, all the faculties of the Soul will be clouded, and not ſo fit to perform their ſeveral offices, the underſtanding, the memory, and the fancy, will not be ſo clear, ſtrong and lively, and deſire it ſelf muſt needs fail.

Barzillai took ſmall delight in the pleaſures of the Court when his ſight and his taſt fail him.

Our bodies are members of Chriſt therfore we ought to have a reſpect for them, neglecting of the

the body is by St. *Paul* reckoned as a peece of will Worſhip.

The beſt way to keep the body under is by a virtuous mind.

CHAP. IX.

THe cure of the Leprous perſons under the Law was appointed to be managed by the Prieſt, rather then by the Phyſitian, becauſe it concern'd him to keep back men, who were Leprous from the Sanctuary; although it is probably though he might have the advice of the Phyſician, for their profeſſion was ancient, as we may obſerve in the 50 of *Geneſis*. It is very remarkable, the conformity between the Leprous contagion, and the Law of cleanſing: the Leproſie did putrifie the skin, and oppoſite to that was *Cedar-wood*, commended againſt putrefaction; it was of an offenſive colour, oppoſite

poſite to that, was the colour of ſcarlet; of an ill ſent, contrary to that was the ſweetneſs of Hyſop; it did conſume the fleſh and bring death, there was the ſparrow let looſe, a ſignificant ſign of recovery and continuance of life.

It is probably thought that the prohibition of many ſorts of meats in the 11 of *Leviticus*, was not only upon a moral but alſo upon a phyſical account, becauſe they yield no good nouriſhment, but are unwholſome.

CHAP. X.

THe world is very full of complaints of the ineffectual application of Medicines in order to the procuring of Health, when it is loſt or the preſervation of it when enjoyed, and doubtleſſe the the cauſe of theſe complaints muſt ariſe from the imprudent and prepoſterous uſe of ſo excellent an ordinance

dinance of God, for the good of mankinde, for who but a perſon whoſe reaſon is unhinged, and whoſe intellectuals are Eclipſed with the fogs of ignorance or prejudice can reflect any deficiency in thoſe remedies themſelves, which are deſigned, by the God of nature, to be good for food, and phyſick even every herb bearing ſeed, therefore he that dare to ſay in his heart ther is no God, who hath given, every herb for the ſervice of man, his folly is manifeſt to all men, doubtleſs that profeſſion which hath received a pattent from the King of Kings and the great preſerver of men, muſt needs be of great utillity & tranſcendent excellency. Shal the Almighty himſelf preſcribe an Emolient Cataplaſme, for the plague-ſore of *Hezekias* in order to the addition of 15 years to his life, and ſhall any condemn ſo noble a faculty as phyſick is in it ſelf, if rightly applyed,

CHAP. XI.

HOw many ſingular examples of phyſical applications do the inſpired penmen of holy writ exhibit to us, and whatſoever was written aforetime was written for our learning.

Were not the waters of *Mara* made ſalutiferous by the caſting in of medicinal ingredients.

Without doubt the ſons of the prophets had a phyſical intention in the compoſition of ther Broth, with phyſicall herbs, although it was attended with a miſtake, as to the nature of the ſimple.

CHAP. XII.

KIng *Solomon* who had the priviledge granted him from the only wiſe God, to be the only wiſe man, made it his buſineſs to enquire into the nature of vigetables from

from the talleſt Cedar to the contemptible Hyſop, and ſhall we caſt the Imputation of folly upon him whom the ſpirit of God, hath recorded, for the moſt eminent example of Wiſdom, and imagine that he ſpent his time in ſuch a ſtudy, as was not likely to be profitable to human nature, ſhall he whoſe brow was incircled with a glittering Diadem, whoſe Gold was ſo plentious as to pave his palace, whoſe orchards were repleniſht with delicious fruits, whoſe eares were entertain'd with the moſt harmonious melodies, and had all the delights of the ſons of men, ſhall he I ſay condeſcend to the ſtudy and improovement of phyſick, and yet Contemptible fooles deſpiſe it. The wiſeman doth not onely tell us, with what remedies the Almighty heales men, and takes away their pains in his diſcription of the variety of plants, a book which poſſibly the

the world hath loſt, or elſe goeth under the name of ſome other Authour, but alſo in his divine diſcourſes wherin he acts the part of a Preacher, he declares to the world that theſe remedies muſt be applied, for he ſaith there is a time to heal, and that a medicine doth good if rightly uſed, for he compares it to a chearful ſpirit, or rather a good conſcience which is a continual feaſt.

CHAP. XIII.

CErtainly *Ahab* would never have been ſo ſinfully ambitious to abtain the vineyard of *Naboth* for a garden of herbs, If he had not underſtood their virtue as well as delight.

Doubtleſs the good will of him that dwelt in the buſh is further declar'd to man-kind, by the fruit the leaves and the flowers growing theron, which he hath impregnated

nated with ſuch virtues that they are good for the healing of the nations, in a corporal, as well as in a ſpiritual ſence, thoſe contemptible perſons *Job* ſpeaks of, who cut up mallows by the roots, probably underſtood they were nutrative and medicinal as the experience of many ages demonſtrate.

CHAP. XIV.

THe bitter herbs appointed to be eaten with the paſcal Lamb, were not only typical but medicinal if we may beleeve ſome of the antients.

Nay, a Dinner of herbs with Evangelical charity, is preferd by *Solomon* before a coſtly banquet. Medicinal herbs as Mint, Anniſs, Rhue, and Cummin, &c. were ſo much in uſe amongſt the Jews, that they layed tithes and coſtomary impoſitions upon them.

CHAP. XV.

CHAP. XV.

WHen the Church would make a Metaphorical deſcription, of the external and internal qualifications of her beloved; doth ſhe not compare him to thoſe things that are moſt excellent and uſefull; as Myrrhe, Aloes, Caſſia, and all the chief Spices?

Without controverſie Phyſitians are not onely uſefull for the Embalming of the Dead, as Joſeph uſed them; but for the recovering of the dying, as our Saviour intimates, when he ſaith the whole have no need of the Phyſitian, but they that be ſick have.

Who can be ſo weak as to imagine that the Art of the Apothecary ſhould be employed only to prepare the Holy Oyntments, for the Conſecration of Prieſts and Kings of old; and not to prepare

variety of Medecines for the reſtauration of virtuous and pious Souls who through, the meritorious death of the Son, are made Kings and Prieſts unto God the Father?

CHAP. XVI.

THe Evangelical Prophet *Eſay*, reflecting upon the deplorable condition of the Church, with the whole head ſick, and heart faint; full of wounds, bruiſes, and putrifying ſores, being not bound up nor mollified with oyntments; doth plainly intimate how neceſſary he thought, the natural as well as the ſpiritual application of fit remedies, in ſuch a caſe; which muſt needs be ſad indeed, when there is no Balm in *Gilead*, and no Phyſitian there.

Jothams Parable may be uſeful thus far, to inſtruct the world, that not onely the Olive, the Fig-

tree,

tree, and the Vine are uſefull to Honour and cheer the Heart of God and man but alſo the bramble may have an excellency, and ſuperiority in ſome diſtempers: for although its thorns do tear the fleſh, yet of its leaves are made a healing application.

Such is the Beneficence of our great Creator, that ſince the Appearance of the ſecond *Adam*, we may eat of every tree in the garden, without any prejudice to us or our poſterity, asking no queſtion for conſcience ſake, *for the Earth is the Lords and the fulneſs thereof.*

It is wonderfull to obſerve the miraculous providence of God, in preſerving the ſeminal virtues of plants, from periſhing by the deluge, when we read not of any ſeeds preſerv'd in the Ark; the innocent Dove ſhewing a leaf to the new world, preached a Sermon of Divine goodneſs, ſo that the

Poet might well ſay, *Quælibet herba Deum, &c.*

CHAP. XVII.

EZechiels viſion through Gods goodneſs may be daily ſeen, a tree whoſe fruit is good for food, and leaves for medicine.

Our Saviour the Phyſitian of Souls, was Phyſitian of bodies too, and not only commended the good *Samaritan*, but acted the part of one throughout his whole life.

Saint *Luke*, the beloved Phyſian, was the quill of the holy dove, the Divine *Amanuenſis*.

The Angelick Spirits think it not an office inferior to their natureto be inſtrumental in the healing ofthe ſick,as may be ſeen in the ſtirring the waters of *Betheſda*.

Although our Saviors reſtoring ſight to the blind man was miraculous, yet means was uſed although

although but clay and ſpittle.

Saint *Paul* himſelf preſcribes wine to *Timothy* as a medicinal cordial to chear his ſpirits, and to ſupport him under his infirmities.

CHAP. XVIII.

AND the utility of Phyſicall Remedies, is not onely demonſtrated from Scripture, but it may be evinced from the uſe of it, by the moſt knowing and intelligent part of mankind; both Jews and Pagans.

In the Temple of *Eſculapius*, there was a fountain of oyle, with a golden Arch, a perfect ſymbole of Phyſick; the one denoting its uſefullneſs, the other its honour.

Again it is founded upon reaſon, and attended with the experience of many Ages. Therefore

the unſuccesfulnes of it cannot be from the nature of the thing, but from the miſuſings of it.

CHAP. XIX.

THe Deſign of medicines being not to prevent death, for it is the unalterable Decree of Heaven that men muſt dye, but it is to make life comfortable, and to preſerve natures lamp, ſo long until there is no more oyl left to feed it.

And if we rightly underſtand the excellency of natural life, it being that ſpace of time alloted us for the ſecuring our eternal ſtate; it highly concerns us to uſe thoſe means which may be moſt likely to preſerve it. Now there are ſeveral things abſolutely needfull, in order to the preſervation, or reſtoration of natural life; and muſt be obſerved, or we cannot rationally apply the remedies.

The

The ability of the Phyſitian in preſcribing.

The faithfulneſs of the Apothecary in preparing.

The regularity of the Patient in obſerving.

The care of Nurſes in attending.

The ſtrength of Nature in Aſſiſting.

The Providence of God in influencing.

CHAP. XXI.

CONcerning the choiſe of an able Phyſitian, which is the *unum neceſſarium* in ſickneſs, next to the imploring the Divine Benediction; This I may ſay, that there is no action of a mans life of greater conſequence, neither doth any, diſcover more of wiſdom or folly, then a prepoſterous or prudent choiſe. There's no wiſe man, but will chooſe a perſon of learning, experience, and known integrity;

If a mans horſe be troubled with the glanders, it is a point of prudence to apply himſelf to the ableſt Farrier for adviſe, and not to every Hoſtler that hath a confidence to preſcribe a drench.

If my watch want mending, I would chooſe to ſend it to the moſt ingenious Artiſt.

People ſeldom are ſo imprudent in other things; as they ſend not their Bellows to a lookinglaſs maker to mend, but their bodies ſhall be ſent to any mungrel Phyſitian; who can ſooner cure all Diſeaſes then one

The curing of Diſeaſes being like mending a watch, if uot don by a skillfull Artiſt, the rectifying of one ſpring may diſorder the regular motion of the whole.

How many perſons deſtroy themſelves by imprudence, in the choyce of Phyſitians; more dying of ſoft places in their heads hen *ulcers in their lungs*; and mul-

multitudes digging their graves with their thick ſculls.

CHAP. XXII.

THe generallity of people, if a perſon be but nick-named Doctor, and took his degree in a drinking Schoole, *& aſcendit gradum ſine gradibus*. It may be one, who did his exerciſe in Fees, and will be a Doctor although he wants the participle *Doctus*, ſpels Phyſick with an *F*. and Chirurgion with an *S*. ſuch a one ſhall ſerve turn.

Some called Doctors, are as unskilfull in Phyſick as the *Athenians* were in Religion; they dedicate their medicines to an unknown diſeaſe. People had better fall into the hands of the common Executioner; for then they will be put out

out of their pain; then into the hands of Illiterate Doctors, or confident *Quacks*. He deſerves to be kill'd that runs againſt the point of a ſword in the hand of a madman; and little better are many, who pretend to ſecrets or rare arcana's, and kill men without making any noiſe; like white Gunpowder, that none ſhall know who hurt them. Pretend privacy in the preparations of their medicines, that the world may not ſee what poyſon'd the Patient.

Theſe imitate *Evah*, or rather the *Serpent*, pretend to give that which ſhall be pleaſant to the taſt, and good for food and Phyſick, but in the end, beguile men of their health, and few dayes after the Patient dyeth the death. Like the Lyon, that pretends to pull the thorne out of the Lambs foot, and devours him; like Gipſies tell you your fortune, and pick your

your pockets.

Theſe waterologers, or rather piſs Prophets, will make a man believe they know every thing by the water, even how many ſtaires a man falls down when he bruiſes himſelf; theſe are like mouſe-traps, when a man is in their hands; their is no getting out but with the loſs of life; *ſi populus vult decipi, decipiatur.*

CHAP. XXIII.

SOme goe altogether by books, which are only a collection of conjectural experiments, and never conſider Age, Conſtitution, Sex, Time of the diſeaſe; never regard the rational intentions of cure, lop the branches of the diſeaſe, but never pluck up the root, nor remove the cauſe, but cry they are ſafe, if they doe no good

they can doe no hurt, whereas they doe much hurt in omitting more effectual remedies, while they uſe weak and inſignificant ones.

Some blind Bayards there are, who pretend to three or four univerſal remedies to cure all diſtempers, and theſe will ſometimes cure the diſeaſe, and kill the Patient, and like ſome Gardners pluck up the root of the plants and ſow the ſeeds againſt the next year at the ſame time, and ſnuff the candle ſo raſhly, as to put it quite out; but ſo long as none but themſelves know what the thing was, that made the man breath his laſt, all is well enough. Whereas a learned experienced Phyſitian cares not who views his preſcripts upon the file, ſuppoſing the Patient dye, it being nothing but what was ſafe, what he would have taken himſelf, and what would have certainly recovered.

vered the Patient, if God would have had it ſo.

Some are ſo confident they will tell you they will be hanged if they don't cure you: they can cure the Gout when the cauſe is removed; and the Dropſie proceeding from neither wind nor water, and pains in the head if not diſtemper'd in body; and reſtore any man to health, although never ſo crooked.

Theſe will tell a woman ſhe is with child, when the courſe of nature hath been ſtopt half a year, and no ill ſymtomes, and that a mans liver grows too much on his right ſide, and that there is water near his heart, and ſuch like things which every fool may doe if he pleaſe.

But none are ſo confident to talk and undertake, as thoſe that have leaſt judgement; it is therefore a great indiſcretion in the vulgar, to condemn the moſt learned and moſt

moſt experienced Phyſitians, becauſe they doe not preach over the water, and enter into impertinent diſcourſes with people, as ignorant pretenders to Phyſick are apt to doe.

He that ſaith leaſt and doth moſt, is the beſt Phyſitian. His buſineſs is to cure the Patients body not to inform his judgement; to procure health, not knowledge in Phyſick; vulgar apprehenſions are not capable of underſtanding, either the terms or the notions of Phyſick.

Dogs may indeed lick mens ſores and make them whole with their tongues; Phyſitians muſt cure by reaſon and experience.

CHAP. XXIV.

INdeed illiterat Practitioners wil ſomtimes let fly ſuch ſtrange words that with a ſmall addition, being taken inthe pap of an apple, would

would give a man a purge; that muſt needs be a ſimple compoſition in the cure of my diſtemper, that hath more of words then deeds for its ingredients. But frequently it happens that amongſt ſuch Doctors, the moſt corroſive, venemous Chimical medicine, hath nothing to kill it, but faſting ſpittle or a ſmooth tongue.

Beware of that medicine, whoſe beſt corrective is a poyſon, though guilded over with never ſo plauſible pretences, their ſpirits generally prove evil ſpirits, and ſuch as cannot be caſt out by natural means, their powders are worſe then Gunpowder, for they blow up many good ſubjects, and with ſo much privacy, that none but he that did it can tell who hurt them.

CHAP.

CHAP. XXV.

ONe of theſe deſperadoes may poſſibly be more talked on, and admired by the vulgar then an able Phyſitian, becauſe never uſed but in deſperate caſes, wherein they either kill or cure: now if the Patient dye, they are not blamed as others are, becauſe it is nothing but what was expected, namely that the Patient ſhould dye, being given over by all, but if the Patient recover, then their skill is proclaimed, but what a madneſs is it to run a ſword in a mans bowels, to cure him of an impoſtume, becauſe one was once cured ſo by accident.

It is no wonder to ſee ſuch mens prodigious actions admired; for doe we not gaze more upon a blazing Comet that infects the Aire, and poyſons men with peſtilential vapours: then on the regu-

regular motions of the glorious Sun, whoſe cheriſhing beams yield light and health to humane nature?

Who hath more followers then the Prince of Darkneſs?

CHAP. XXVI.

GIve me the Phyſitian whoſe Preſcriptions are ſafe, and yet effectual, who imitates nature, and allures her into a healthful ſtate, and by plauſible inſinuations opens obſtructions, evacuates ſuperfluities, corrects crudities, checks violent fermentations, and in a mild and friendly way helps her to ſhake hands with the diſeaſe.

I deſire no acquaintance with thoſe malignant remedies, who aſſault the diſeaſe with ſuch imprudent raſhneſs, that they deſtroy the diſeaſe, and kill the patient; as *Sampſon* did his enemies

mies and himſelf.

It is good to uſe chimical remedies very warily, a child is in more danger of doing miſchief with a knife of ſteele then of Bone.

We chooſe the ableſt Carpenter for our buildings: but indebted Trades-men, disbanded Souldiers, wandring Mountebanks, wicked Jews; the very ſcorn of the people, ſerve for our bodies: a Taylor ſhall as ſoon mend a ſtitch fallen in our bodies as a learned Phyſitian. The Proverb is changed, from all are fools or Phiſitians, to all fools are Phyſitians. *Tractent fabrilia fabri*; let every one handle his own tooles, but men will not learn wiſdom until the duſt of the grave, that powder of experience be caſt in their eyes. Many Patients become Martyrs to their Phyſitians ignorance.

Degrees and tryals of mens abilities, are good political Shiboleths

leths, and very needfull.

The Engliſh people ſtrangely betray their ſimplicity in affecting ſtrangers and forrain Phyſitians; he that came the laſt tyde from *Graveſend*, hath but Englſh enough to write, me cure all theſe Diſeaſes *par la grace of God*; having cured the Ala-mode diſtemper in himſelf, is well ſtudyed in *Hypocras & Gallon*, rather then *Hippocrates* and *Galen*, is a rare Doctor. Their practiſe being like countrey dance called hit or miſs. Poſſibly they may cure ſome old Diſtemper juſt taking its leave, and through the energy of a former courſe thruſt out of doors; but they may as well promiſe a man ſucceſs from thence as that a blind man ſhall hit the mark a ſecond time becauſe he did it once.

In an able Phyſitian there is required natural abilities, advanced by ſtudy, and confirmed by experience.

CHAP.

CHAP. XXVII.

TAke heed of daſhing your health upon theſe Rocks, leaſt you ſhipwrack all, when your body is in a ſtorm, call in the help of a skilfull Pilot, I mean an able Phyſitian; and in bleeding, purging, ſweating, vomitting and bliſtering, depend not on the adviſe of any, without an able Phyſitian; for with the well adviſed is wiſdom and in Councel there is ſafety: men doe not depend upon the adviſe of an Attorney when their eſtate is in danger, but fee a Councellor; why ſhouldthey dally with their health more then their eſtates? There are many conſiderable motives may be urged to perſwade, to take the advice of able Phyſitians.

As our own ſafety, Phyſitians being better acquainted with the nature of all remedies, and with the

the Anatomy of the body of man, underſtand the ſcituation of the parts, and the circulations of the blood, better then any Artiſt whatſoever.

Again, for the ſatisfaction of the world, that all may be convinced that the beſt means were uſed that could be: I have known ſome that have been almoſt diſtracted after the death of relations becauſe they adviſed not in time with ſome able Phyſitians.

Again, Becauſe we cannot rationally expect the concurrence of a Divine influence, unleſs we make uſe of the moſt probable of ſecond cauſes, and the moſt likely means; we muſt uſe our beſt indeavors, if we would have them effectuall in the production of any end.

Again, Becauſe a perſon dying in the omiſſion of the moſt proper and rational means, may be in danger of an indictment for ſelf murther

murther, which few conſider.

CHAP. XXVIII.

MOreover it is very requiſite that care ſhould be uſed in the choyce of faithfull Perſons, to prepare and compound, thoſe remedies which learned and experienced Phiſitians preſcribe: a buſineſs of ſo great conſequence ought not to be committed to ſerving men, who never ſerved Apprentiſhip to any Imployment of that nature. And therefore the wiſdom of Authority hath eſtabliſhed a Society of Apothecaries to be inſtructed & imployed in that uſeful Art, & they have demonſtrated to the world their care to prevent abuſes in medicines, by erecting a Publick Elaboratory for the preparation of Chymicall remedies, in the moſt exact manner.

CHAP. XXIX.

ANother excellent Rule to be obſerved in order to the cure

cure of diſtempers is, that the Patient be very exact in obſerving the directions of the Phyſitian in his Dyet, Aire, Exerciſe, Evacuations, Sleep and Paſſions of the Mind: there are many Patients that will promiſe their Phyſitian fairly, but as ſoon as their back is turned obſerve no rules, yet be very ready to cenſure the Phyſitian, if they do not recover. They will not perſevere until the diſtemper be removed. If a man layeth a plaiſter to an ulcer and takes it off preſently, it can never heal.

If the Phyſitian throws water, and the Patient throw on fuell, how can the fire be extinguiſhed?

What folly is it to blame our food for not ſatisfying our hunger, when we eat but a bit?

Many Patients are like the Babel builders, when the Phyſitian preſcribes a trowel they will uſe a hammer, when the diſtem-

per

per calls for ſweats they will uſe none but cooling Juleps; and conſult more the antique picture in the Almonack, then the ſtate, increaſe, and declination of the diſtemper.

If ſleep be wanting, then Syrup of Poppy muſt be had, which tranſlates the morbifick matter to the brain, and cauſeth a frenzy, or elſe ſuch a ſleep is procured, which onely the laſt trumpet can awake. And it is an endleſs thing to argue with ſome people to whom ſenſe is a riddle, and reaſon a Paradox.

If people would put on their conſidering caps they might ſooner put off their ſick caps.

Although ſome people may be called Patients, becauſe they exerciſe the Phyſitians Patience; yet they are not ſo in uſing their own, for they will not perſevere in a regular courſe, until the remedy can have its due operation, if

can

they are not cured of thoſe diſtempers in a day which they have been contracting a year; then leave the medecine, and chop and change, and run from one thing to another, and be conſtant to nothing.

And one imprudent rib ſhall ſlay more perſons then the Jaw-bone of an Aſs. And practice by book receipts, where through the default of the *printer*, a dram of *Mercurius vitæ* ſhall be preſcrib'd in ſtead of a few grains, yet down it goeth becauſe the judgement of the reader knows not the exact doſe. In Dyet they will not be confin'd but like *Timothy* to drink a little wine.

CHAP. XXX.

ANother rule to be obſerved in the reſtoring of health, is the care of the attendance; a good nurſe is a good ſign of recovery. If the attendance are

not carefull, the abillities of the Phyſitian, and the goodneſs of the medicine is but in vain. Now the care of attendants is evident in giving the remedies which are preſcribed, and in hindring the Patient from thoſe things which are hurtfull; but the generality of attendance are like *Eva*, inſtead of diſcouraging will tempt and invite to the eating forbidden fruit, to the ruine of the patient, and ſometimes of the poſterity.

CHAP. XXXI.

THe rule to be obſerved in the right uſe of remediesis, to apply our ſelves to the uſe of proper means before nature is waſted: delay in this caſe proves alwaies dangerous, therefore the Poets rule is good: *Principiis obſta ſero medicina paratur.*

People generally flatter themſelves

ſelves into their graves, with the conceipts of colds and ſurfeits, and ſo confounding diſeaſes, with their ſymptomes, and nicknamed diſtempers, and giving them ſome common denomination, and apprehending that it being nothing elſe but what they have known ſome recover of, they neglect the propereſt remedies until it be too late; or until the diſtemper be complicated, and hath taken deep root. It coſts many a man his life, whileſt he eyeth only the external cauſes of diſtempers. It is uſual to diſcourſe thus; I have left off a coate, or put on a damp ſhift, or eaten ſomthing that did not agree with my ſtomach, or drank cold beer when hot, or over walked my ſelf, or have been frighted or grieved, or the like; when at the ſame time the ſtomach is diſordered by a loade of corrupt humors, and a meer Quagmire; the

Blood inflamed; the Liver and Spleen obſtructed, and the Lungs periſhed, and this is not taken notice of; as if a man when his houſe is on fire ſhould not mind it, ſo as to quench it, but ſatisfie himſelf with this conſideration, that it came only by a boy throwing a ſquib, &c. And many times they will depend upon the advice of ſome friend, or apiſh Doctor, until cold ſweats affright, and then the learned Phyſitian is ſent for, when the time for purgation and bleeding is let ſlip, and ſo the Phyſitian ſhares with the Patient in the infamy of miſcarriage; and he is ſent for, not to cure, (that he cannot, becauſe nature is ſpent) but to try whether he can antidate reſurrections. Nothing deſtroyes more Perſons then imprudent hearkning to the adviſe of perſons, of other profeſſions, and neglecting learned Phyſitians, until it be too late;

CHAP.

CHAP. XXXII.

ANother effectual ingredient in the cure of diſtempers, and that which is moſt neceſſary, is the concurring influence of a divine bleſſing: unto God the Lord belong the iſſues from death, and therefore it concerns us ſo to behave our ſelves, that we may procure a divine Benediction.

The beſt way to procure a divine influence to cooperate with the means, is by a Holy and a pious life: ſo ſaith God Almighty to the Jews, *If you obey my ſtatutes, and hearken to my Judgments, I will bleſs your bread and your water, & remove ſickneſs from the midſt of you.* *Solomon* urgeth the conſideration of our *health* as a very ſtrong argument to promote divine fear, *It ſhall be health*

our Navel and marrow to our bones. Wiſdom is a Tree of life to them that lay hold upon it, what man is he that loveth life, and many dayes, let him depart from evil and do good.

Godlineſs hath the promiſe of the life that now is, as well as of that which is to come'

Solomons asking of wiſdom was attended with the addition of long life.

If the obedience of our naturall Parents hath the promiſe of long life annext to it, much more the ſervice of our ſpiritual parent, eſpecially ſo far as life is good; life is yours ſaith the Apoſtle. becauſe you are Chriſts.

CHAP. XXXIII.

PIety it ſecures men from the power of evil Angels, who have a great influence in the procuring of diſtempers, by a Divine permiſsion, as in the caſe

caſe of the excommunicated *Corinthian*, and the inceſtuous perſons, about *Lots* Houſe ſtruck blind, *Herod* deſtroyed by an Angel, and the evil angels ſent amonſt the *Iſraelites*, and ſeveral other examples of the like nature, and the *Demoniacks* in the Goſpel. Again Piety it uſually ſecures men from the ſtroke of Humane Juſtice, as it guards them from thoſe flagitious impieties which expoſe them to the penalties of humane lawes, as murders, theſts and rapine.

And it alſo preſerves men from the terrors of an evil conſcience, which makes men many times waſh their hands in their own blood as *Judas* did.

Again, Piety preſerves life, as it teacheth men temperance and moderation in the uſe of thoſe means that preſerve life.

We find in Sacred Oracles, that immature death is threatned

as the penalty of diſobedience; and that the Penmen of Holy writ doe often inculcate the benefit of the fear of God, as it is attended with the promiſe of longævity.

So that to imagine the life of man to be fixed beyond the poſſibility of the Almighties abbreviation or prolongation, is vain and inconſiſtent with ſcripture and reaſon.

CHAP. XXXIV.

THe Turks dream that the manner and moment of every mans death, is prefixt by the Immutable laws of fate, and that his lot is written in inviſible Characters in his forehead, that they accompt it vanity and cowardiſe to arm themſelves againſt the blows of war by defenſive weapons, but it is to be hop'd that Chriſtians have learned better. It being a confeſt verity that every

ry natural motion, hath its beginning, duration, and period, dependent on the will of the first motive, now the life of man being a natural motion, our nativity and death, are both order'd by divine providence, *for in him we live and move and have our being.*

The natural life of man consisting in a requisite harmony of the first qualities, and in a proportionate comixture of the natural heat and radical moysture, which harmony is more or less, according to the more or less, exquisite temperament of body, assigned to each single person by the free dispensation of the divine will. It followeth that the continuance of every individual, in this natural life, dependeth upon the pleasure of the first cause, as Holy *Job* intimates when he saith, *our dayes are determined and the number of our Months are with him*, who hath set bounds to humane nature, so

that no man can live beyond the durability of his ſpecificall temperament, the principles of his vitality and permiſſions of providence.

CHAP. XXXV.

THe only wiſe God hath compoſed our bodies like a lamp of heat and moyſture, hath given appetites of hunger and thirſt to feed this lamp, and ſo ſupply the expences of the moyſture by the heat, he hath given us reaſon and underſtanding to govern our appetites, and the revelation of his will to guide our reaſon; now if we through the depravation of our natures, and the predominancy of temptation, do ſuffer our appetite to dethrone our reaſon, and give way to Ebriety, Gluttoners ſalacity, & other immoralities which have a natural tendency to extinguiſh, the lamp

lamp of life, we may juſtly exſpect to be cut off in the midſt of our dayes, and to dye before our time, by being wicked over much as *Solomon* expreſſeth it.

Whereas piety and obedience like the Tree of life in paradiſe, not only ſacramentally but really conduceth to health and long life, ſo far as it is a bleſſing: and this it doth by impregnating our elements with the tincture of a divine benediction, by meliorating our temperaments and conſtitutions, by infuſing ſalutiferous diſpoſitions in the air, & propitious influences in the hoſt of heaven, which many times impreſs the ſeminalities of diſeaſes upon the blood and ſpirits, ſo that the period of our days, and all the ſecond cauſes conducing thereunto, are circumſcribed within the circle of a divine prenotion and limitation.

CHAP. XXXVI.

A man may dye in a time when God forbids, and yet dye when God permits, and live out all Gods time, who wickedly ſhortens his own.

The murmuri ng *Iſralites* were buried in the wilderneſs notwithſtanding, their promiſe of ſeeing *Canaan*, their infidelity anticipated their funerals.

The wages of ſin is death, and may as juſtly be payd in the morning as in the evening of our lives. Indeed temperance doth not alwayes prove an Antidot againſt the Peſtilence, nor Abſtinence a preſervative againſt Famin, nor innocence a ſecurity from the ſtroke of injuſtice, but they are likely meanes.

The flagitious impiety of the old world ſent a Deluge, which po-

poſſibly might have been prevented had their repentance been as viſible as the *Ninevites* was, who were repreived from execution after the ſentence of death had paſſed upon them, whereby omnipotence did demonſtrate that he hath reſerved a power in his own hands to *lengththen* or *ſhorten* the lives of men as he pleaſeth, and to make the ſands in the glaſs oftime run ſwift or ſlow according to his pleaſure, it is very obſervable how the Patriarks outlived all their titles of conſanguinity, yet none lived to a compleat thouſand years, ſome indeed give this reaſon for it, becauſe God would make good his threatning to *Adam*, that in the day he eat he ſhould dye the death, and ſo they would compute, a day for a thouſand years as St. *Peter* ſpeaks, but this is trifling and fooliſh.

A more probable reaſon may be

to

to declare to the world the vanity of life, when thoſe who lived longeſt could not arrive to ſuch a period, which in compariſon of Gods eternity is but a day.

CHAP. XXXVII.

SIn brought death at firſt, and as ſin increaſed, death came nearer by 500 years, preſently after the flood; man ſinned ſtill and built Caſtles in the air, and then it is reduced to 200 years, and by *Moſes* time half that remnant is taken away, and threeſcore and ten is the period, had God gone on ſtill to ſhorten our dayes as we increaſed in ſin, our life by this time had not been a day long, and therefore he no longer deſtroys the kind, but puniſheth the individual, and ſets it down for a rule *viz. evil ſhall ſlay the wicked.*

So that not one in 500 arrive at that ſtate, which they might attani

tain unto by the courſe of nature but end their dayes in ſin and folly, and in a period appointed in anger: we may eaſily obſerve how the bleſſing of health is contradicted by an impious life, for from ſurfeting proceeds diſolution of members, relaxation of nervs, fractures of bones, inflamation of the liver, & crudities of the ſtomach, which *Solomon* ſums up, beſides the uncleanly conſequences of luſt, which hunt for the pretious life, and like a dart ſtrike through the liver; and the caſual deaths cauſed by Jealouſies and animoſities: thus providence intervenes, and ſuffers not nature to take its courſe by reaſon of impieties.

CHAP. XXXVIII

IT is obſervable that not a Son dyed a natural death before the Father for three thouſand years untill *Terahs* time who

who was the firſt that taught the people to make Images of clay, and corrupted the Worſhip of God, his ſon *Haron* was ſnatched away by death before him.

The Jewiſh Rabbins do obſerve that during the ſtanding of the ſecond Temple there were 300 high prieſts, but in the time of the firſt but 18, which ſtood within 10 years as long as the firſt, which may be much attributed to their impieties.

It is thought by ſome of the antients, that *Balaam*'s wiſh to dye the death of the righteous, was not only that he might be ſav'd at laſt, but alſo ſeeing what judgments God had purpoſed to bring upon the *Moabites*, that he might come to his grave in a good old age, with his father in peace: we live by the word of bleſſing out of the mouth of God every command if obſerv'd, like food and phyſick tends to the length

length of our natural as well as ſpiritual lives.

CHAP. XXXIX.

THe fear of God is the beſt Antidote againſt ſickneſs, as it is a direct enemy to ſin which brought in death. If ſin deſtroy ſoul and body, why ſhould not piety preſerve both? If the ſting of conſcience torment body as well as ſoul, doubtleſs peace of conſcience releives both.

Why may not the ſoul as well conduce to the prolongation of the body, as to the immortality of it?

Why may not the body have the perfection of life(*viz.* health) from the ſoul, as life it ſelf?

CHAP. XL.

THe circumſtantial actions of piety are influential towards the

the lengthening the lives of men, as the ſweet ſleeps of temperate perſons, and their freedome from violent and inraged paſſions, and the admirable contentment that dwells in a holy conſcience, theſe muſt neceſſarily conduce to a healthfull life.

Dying to ſin is an excellent means to preſerve life, if men would try the experiment.

It is obſerved that the male heir of *Ely*'s family dyed as ſoon as born, for many generations, according to a divine threatning, until they ſet themſelves unto a ſerious humiliation and ſolemn repentance.

We live not at an adventure, but the manner and moments of our death, come under a divine appointment; the Jews could not prejudice our Saviours life untill his hour was come, *viz.* that hour which by a ſpecial providence was appointed to be his

laſt

laſt hour, although St. *Paul* was in deaths often, yet he dyed not before providence thought meet: it is appointed to men once to dye, that is, it is once appointed to men to dye.

CHAP. XLI.

A Man may ſhorten his own dayes, but he cannot ſhorten a Divine determination: the date of *Hezekia*'s life was lengthened with reſpect to himſelf, but not in reſpect of Divine purpoſe; that is the ſame, be our time long or ſhort.

CHAP. XLII.

Object. But if Piety doe ſo prevaile with God to lengthen our lives, how comes it to paſs that many good and holy men

men dye, whilſt in the prime of their years?

Anſwer, Thoſe that reaſon thus doe not conſider that the righteous may be taken away from the evil to come; and by their deaths God may ſerve other ends of his Providence, and yet make his promiſe good, by recompenſing Temporal with Eternal life. Although God hath promiſed long life to them that obey, yet he never promiſed that he would not borrow our natural lives as it were, and make a glorious exchange.

CHAP. XLIII.

DEath may ſometimes be a great mercy, and life a great miſery.

It is obſerved that from *Adam* to to the Flood by the *Patriarks*, were eleven Generations, but by *Cains* line eight, they being ſhorter lived, becauſe God intending

to

to bring a flood upon the World, reſcued the Elect from the fatall Deluge. And the ſame reaſon is generally given in caſe Infants dye before the uſe of reaſon, *for of ſuch is the Kingdom of Heaven.* Although *Abijah* came to his grave whilſt young, yet ther was ſome good thing found in him towards *the Lord God of Iſrael.*

Many times providence may make uſe of thoſe diſtempered humours which the child derived from its Parent, to be the inſtruments of death; a holy perſon may dye in battail, and be ſurpriz'd by every accident; all theſe things falling alike to all.

Yet theſe examples doe not contradict a general rule, *viz.* that Piety, and Faith in Chriſt; is a good preſervative of natural life. *Enoch* and *Elias* never dyed, and became examples that a ſpotleſs life might poſſibly have been immortall.

CHAP.

CHAP. XLIV.

SO that the beſt way to ſecure our health, is to indeavour to procure the providence of God to be our life guard; but when he withdraws his protection we are expoſed to the aſpect of a Star, the contingencies of a battel, and the accidents of a humor: every day, and every minute we eſcape a thouſand deaths ſurrounding us, it is as natural for a young perſon to dye as an old, becauſe that is moſt natural which is moſt common, and hath moſt natural cauſes; but to dye with age is a very rare thing; but the ſins of youth are the immediate inſtruments of death; and although a man in a conſumption be under the preparations for death, yet one in health may be as near it, upon more fatall and leſs diſcern'd accompts, by a ſud-

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den Feaver or Apoplexy, *&c.* There are ſome vices that carry a knife in their hand, and cut of man before his time; every ſinfull pleaſure tops off a branch from our ſhort life.

Although we fly from death, yet it followeth us, and we doe like the poor creatures in *Noahs* flood, when one flour drowned, go to the next, and ſo higher and higher, and more and more diſtracted with the horror of death, and when at the uppermoſt ſtory, yet drown'd at laſt; ſo we run from one diſeaſe, and another overtakes us, and we are purſued untill deſtroyed at laſt by the king of Terrors.

CHAP. XLV.

David indeavours to uſe all the means poſſible to ſecure his life, notwithſtanding he had been told by *Samuel* he ſhould live

live to wear the Crown, ſo that the Divine determinations concerning our lives ſhould not leſſen our care to preſerve our lives. *In the day thou eateſt thereof thou ſhalt dye the death*, was *Adams* ſentence; *the wicked and blood thirſty man ſhall not live out half his days*; *as the Patridge ſitteth on eggs and hatcheth them not, ſo he that getteth riches and not by right, ſhall leave them in the midſt of his dayes.* The covetous rich man ſhall have his ſoul or life taken away, and then whoſe are all his goods? *Sauls* diſobedience, *Ahaziahs* evil conſultations, *Jeroboams* Idolatry, *Benhadads* curioſity, *Ahabs* cruelty, *Hananiahs* falſe Propheſie, *Herods* vainglory, *Saphyras* perjury, the *Samaritan* lords infidelity, the forty two childrens calumny; theſe impieties had a particular influence upon the contracting of their days, as ſacred writ demonſtrates.

CHAP. XLVI.

MOreover, the infirmities of virtuous & good men, may ſo far provoke the Almighty, as to take away their natural lives, although he reward them with Eternal life; as in the example of *Moſes* and *Aaron*, and the good *Iſraelites* that murmured; the good Prophet ſlain by the Lion, *Ely* and *Uzziah*. Somtimes God cuts off children for the ſinfull miſcarriage of Parents, as in the caſe of *Abijah*, the widows child, *Davids* child, *Elies* children. Somtimes Subjects for the Rulers Impieties, as *Davids* Subjects.

CHAP. XLVII.

ANother thing that is neceſſary towards the procuring the influence of a Divine bleſſing with

the means, is to endeavour to find out the cauſe of the diſtemper, I mean the ſupernatural cauſe; and to learn thoſe leſſons which providence intends to teach by ſickneſs; the Prophet's quære, *wherefore doth the living man complain?* doth plainly intimate that there is a reaſon; there is an *Achan* or *Babyloniſh* garment, or ſomething that cauſeth the thorn in the fleſh, and this muſt be removed, *for the Almighty doth not afflict willingly*; the rod hath a voice; there are many ends that God aims at in all afflictions: As to correct for ſinfull miſcarriages our minds have diſeaſes as well as our bodies; the tympany of pride, the feaver of paſſion, the dropſie of covetouſneſs; and therefore we are fed with the bread of affliction, and the water of adverſity; the plague of the heart, is many times cured with the plague of the body

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there is a root of bitterneſs, from whence all our troubles ſpring: As there is a vanity lyeth hid in the beſt worldly good, ſo there is a bleſſing lyeth hid in the worſt worldly evil; we ſhould imitate the Bee, gather ſweet fruit out of bitter flowers.

CHAP. XLVIII.

WE ſhould not like *Baalam* ſtrike the Aſs, look only upon the ſecond cauſe of our ſickneſs; but behold the Angel, that is the immediat inſtrument. We are very prone to attribute too much to ſecond cauſes: but holy *Job* was of another minde, when his children were killed by the fall of a houſe, he ſaith, The Lord took them away. Sometimes the Almighty takes away a perſon by death in mercy to the perſon, as *Abijah* and *Joſiah* and others.

Sometimes he removes the child to exerciſe the parents faith, as *Jobs* children, and in the caſe of *Iſaac*. One reaſon why our diſtempers are no ſooner removed, is becauſe the deſign of it is not anſwered.

CHAP. XLIX.

THere are many happy intentions that Divine providence aymes at in laying ſickneſſes and diſeaſes upon the bodies of men.

One end that Divine Goodneſs aimes at, is to demonſtrate his own glory, in healing and reſtoring, ſo ſaith our bleſſed Lord concerning *Lazarus*; *this ſickneſs ſhall not be unto death, but for the glory of God*; and indeed deliverance from ſickneſs is a ſingular mercy both to a mans ſelf and others. *Epaphroditus* was ſick nye unto death, but God had mercy on him, and on me alſo ſaith holy *Paul*;

Paul, and therfore we ſhould bleſs the Lord with our ſouls, *and all that is within us ſhould praiſe his holy name*, and that upon this account, *becauſe he healeth all our diſeaſes*.

CHAP. L.

THis conſideration ellivated the holy ſoul of *Hezekias*, and tranſported him into a divine Doxology, *viz. the living, the living, they ſhall praiſe thee, as I doe this day*.

When men are miraculouſly delivered from death, after they have received the ſentence thereof in themſelves, it is given to this end that thanks may be many on their behalf.

When our ſouls are delivered from going down to the grave, *and our eyes are enlightned that we ſleep not the ſleep of death, then hould we praiſe the Lord in the*

great congregation, and our ſongs ſhould be unto the God of our lives.

CHAP. LI.

ANother deſign of providence in ſickneſs is to prepare men for greater ſufferings, it prepares us for death. St. *Paul* whoſe bodily preſence was weak, was ready to dye for the name of Chriſt, why ſhould he be afraid of them that kill the body, they can do no more then an Ague, or a Conſumption, the ſick-bed is the attiring room of the grave, in which we ſhould bepreparing our ſelves for the ſolemnities of our funerals: ſicknes it is a gradual puting of this vail of fleſh, that we may be cloathed upon, with our houſe, which is from heaven, it is the the harbinger of death; that we may ſay with that holy manwhen ſickneſs comes, death worketh in us,

us: death works apace, it works away our health, it works away our ſtrength, it works away our eaſe, and works us into our graves.

CHAP. LII.

LOrd *make me to know my end,* was the ſickbed prayer of holy *David.*

When patient *Job* was almoſt ſuffocated with the violence of his diſtemper, he concludes thus, *I know, thou wilt bring me to death and to the houſe appointed for all living.*

CHAP. LIII.

ANother deſign of God in ſickneſs is to communicate experience of his power and goodneſs in ſtrengthning and ſupporting under it. Then is his ſtrength made perfect in weakneſs, then

hath the pious ſoul experience of Divine power ſtrengthning him upon his bed of languiſhing and making all its bed in its ſickneſs, when fleſh and heart failes then God demonſtrates to the ſoul, *that he is the ſtrength of its heart and portion for ever*

Thus ſickneſs is ſometimes laid upon us, is that we may experience the excellency of divine viſits, that in the end we may ſay thy viſitation hath preſerved my ſpirit.

CHAP. LIV.

SOmetimes ſickneſs is laid upon us to make us ſympathize with others in the ſame condition, *David* ſpeaking of his very enemies, when they were ſick, ſackcloth was his clothing, how much more ſhould we ſympathize with the members of our ſpiritual head, and be ſenſible of the afflictions of *Joſeph*.

CHAP

CHAP. LV.

ANother end of ſickneſs is to teach us to pray when our bodies are the ſinks of filthy humors, our ſouls ſhould be vialls of precious Odors, *Hezekias* turned his face to the wall and prayed when his life was like to be cut off with pining ſickneſs, when our natural beauty doth conſume away like a moth then we begin with an *O ſpare me that I may recover ſtrength before I go hence and be ſeen no more.* And we begin to pour out a prayer when heavens chaſtiſing hand is upon us.

CHAP. LVI.

SIckneſs is many times ſent to try whether we will reſign our ſelves and Relations up by Death, as *Job* did

his children, and as holy *Ely* ſaid, *It is the Lord let him do what ſeemeth him good.* Sometimes the knife of ſickneſs is ready to ſlay an *Iſaac*, to try whether we will be willing to ſacrifice him to the will of God. If he will have our friends to eternity, who can give a ranſom for them?

We are apt to cry after them as *Eliſha* did when *Elijah* was taken to heaven, My Father, my Father, but he ſtopt not to anſwer him. O *Abſolom*, my Son, my Son, (cryeth the affectionat parent) would God I had dyed for thee?

Why ſhould we mourn and weep for our dying Relations when all tears are wiped from their eyes, and they are ſinging Hallelujahs, with harps in their hands, to him that ſits upon the throne, and to the Lamb for ever and ever.

The more lovely and excellent the friend was we parted with, the

the more admirable was our obedience.

CHAP. LVII.

SIckneſs ſometime coms to try whether we are willing to leave this world and to come to glory.

We ſhould live ſo as to be ready at an hours-warning to leave all and to go to eternity, *Thou ſhal call me out of this life and I will anſwer thee*, ſaid the holy man.

Sometimes a Feaver, or a conſumption ſtands at the bed-ſide and cries, Husband come away from thy wife, Parent come away from thy child: now how ready ſhould we be to be offered, and how willing that the time of our departure be at hand that upon the leaſt intimation we may readily go up to mount *Nebo* and dye?

CHAP. LVIII.

MAny times divine providence bids us go into a diſtemper and dye and go into a ſick bed and dye,and certainly did we but with an eye of faith ſee whether our diſeaſes would carry us, it would be a thouſand times harder duty to be content to live then to be willing to dye if ſincere Chriſtians.

CHAP. LIX.

ANother arrant, that ſickneſs comes upon,it is to try whether we will hold faſt our integrity, when the hand of Heaven toucheth our bone, and our fleſh, he that can truſt God although he kill him, the trial of that mans faith is more pretious then Gold, and will conduce to his praiſe honor and glory at the appearing of Jeſus Chriſt. CHAP.

CHAP. LX.

ANother end it is to conform us more & more to the divine Image, one great part of ſick bed chaſtiſements, is to make us partakers of Gods holines, although the outward man decay, the inward man is thereby renewed day by day, *after the image of him that created it*; outward pains often procure inward peace. The loadſtone of mercy draws us not ſo nearly unto the likeneſs of God as the cords of affliction.

CHAP. LXI.

ANother arrant ſickneſs comes upon, it is to turn men from the ways of ſin and iniquity, unto virtue and obedience; hence God complains of the Jews, *I have ſent amongſt you the peſtilence, yet have you not returned*

many

many times a fit of ſickneſs, it doth more good than an hundred Sermons. Sickneſs it comes to convince of ſin, which is the meritorious cauſe of all diſeaſes.

When our own wickedneſs doth correct us, we ſhould then know and ſee, that it is an evil thing and a bitter, to forſake the Lord: in all our weakneſſes God looks upon us, to ſee if any ſay, *I have ſinned and it profiteth me not.* This was the effect of holy *David*'s ſickneſs, for he cryeth out, *There is no ſoundneſs in my fleſh, becauſe of thine anger, neither is there any reſt in my bones becauſe of my ſin.*

CHAP. LXII.

IF we did but behold the plagues the Conſumptions, the inflamations, and the extream burnings that attends as page upon our pride, wantoneſs, car

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nallity and intemperance, *we ſhould ſtand in awe and ſin not, but commune with our own hearts upon our* ſick *beds*, and our ſpirits would make a more dilligent ſearch into the cauſes of our diſtempers.

CHAP. LXIII.

ANother errant of ſickneſs is to convince us of the vanity of the creature; what a vain treaſure is that which a lump of phlegme may take from us; a dead corps is a poor thing, it muſt return naked as it came into the world. If we could but view our ſelves, as we lye in our Graves and Coffins, what a poor thing would the World be in our eyes.

When a man looks upon his ſtately buildings, and ſees the ſweet ſituation, the wholeſome aire, the convenient rooms; oh what golden dreams a man is involved in; but did, we ſee Death coming

coming up into our windows, what pleaſure then hath a man in his houſe after him, when the number of his moneths are cut of in the midſt.

How vain are Noble Pedigrees, and generous extractions, and ancient Families, *when we muſt ſay to corruption thou art my father, and to the worm, thou art my mother and ſiſter.*

CHAP. LIV.

ONe end of ſickneſs it is to hide pride from man; what a vain thing is humane power? it will not avail in the day of ſickneſs and death; *if God doe not withdraw his anger the proud helpers ſtoop under him, men of high dègree are vanity*; although a man flouriſh like a green bay tree, *yet he ſhall ſoon be cut down like the graſs, and wither like the green herb.*

Sick-

Sickneſs teacheth us the vanity of ſtrength: though a mans *bones be full of marrow, yet when ſickneſs coms his ſtrength, ſhall be dryed up like a potſherd.*

How can our hands be ſtrong in the day that God contends with us by ſickneſs, although a bow of ſteel hath been broken by our armes, yet when ſickneſs comes we are powred out like water and all our bones are out of joynt, then the keepers of the houſe, the arms will tremble and the ſtrong men, the limbs will bow themſelves, and we ſhall have reaſon to ſay verily every men, at his beſt eſtate is all together vanity.

It may convince us of the vanity of children, they are indeed mercies in themſelves. *O that I were as in months paſt ſaith Job,* when my children were about me, though the fare be but courſe yet it is the more pleaſant to have theſe plants about the table, but

ſickneſs comes and then theſe ſweet flowers like a poſey wither that we muſt conclude childhood and youth are vanity.

An aking tooth will damp all the pleaſures of the world.

CHAP. LXV.

HOw vain muſt the World be whoſe comforts are not valuable then whiles we have them not.

What will all the glittering nothings of the world be worth, when God ſhall let fall greatdrops of burning wrath upon that part of our ſouls which is moſt tender when he ſhall with a heavy hand chafe our conſciences with fire and brimſtone, when the worldling that wallows in thick clay ſhall behold that judge which Gold and Silver cannot bribe, when the voluptuous will reliſh little pleaſure in carnal delights,

God

God writing bitter things againſt him: what a vain thing will muſick be to him that hears nothing but the ſcreeches of his own conſcience? what will cups avail him that muſt drink only a cup of Fury? what are titles of honour to a man whoſe conſcience calls him Reprobate?

CHAP. LXVI.

SUppoſe our tongues faultering, our eye-ſtrings broken, our limbs trembling, for fear of an arreſt by this grim ſergeant death; mingle the beſt ingredients the world can afford, it cannot make a cheering Cordial.

Honour is but a blaſt of Popular breath, and, like an eccho, vaniſheth into ſilence.

The miſers Angils are all winged, and fly away as an Eagle towards heaven.

Doth any man lye the ſafer becauſe

cauſe his bed poſts are gilt, doth our meal reliſh the better becauſe ſerved up in gold? are our clothes more fit becauſe more faſhionable? what is gold and ſilver but diverſified earth and ſhining clay? the entrails of the earth, the place of its birth, upbraid us for accounting them ſo precious; the beſt perfumes are but the ſweet of trees, or the mucous excrement of a beaſt, the ſofteſt ſilks are but the workings of a vile worm, the moſt generous wines but puddle water ſtraind through a vine; and our choiſeſt dellicacies are but dirt Cook'd up in various forms. Why ſhould we lay the foundation of our happineſs upon ſuch phantacies? But ſickneſs comes and gives us right notions of theſe things: and it teacheth us the right conduct of our Paſſions, to love theſe things as if we loved them not,

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it is like wormwood, to wean us from the breasts of the creature. The most considerable design of sickness, is to prepare us for Death and Judgement; to make us listen to the strikings of the clock of time with the more attention, to bring us to a more familiar acquaintance with that stingless Serpent, and makes us apprehensive of our pilgrime state: there is nothing in death to make it dreadfull to a good Christian; many times our bitter cups are but as mornings draughts to eternity; by sickness we knock at the gates of the grave, every little accident stops our breath, the roughness of a grape stone, the reflections of a Sun beam, the dust of a wheele, the aspect of a star introduce death; let us therefore with *Joseph* take a turn or two in our garden, and visit our Sepulchre.

Old age is but a young death, and

and a man may read the ſentence of death in ſome mens foreheads written in the lines of a lingring diſeaſe.

CHAP. LXVIII.

ALthough we came into the world but one way, we may go out a thouſand.

Thus we ſee, ſickneſs hath many ends when it comes, and unleſs theſe be anſwered we cannot expect its removal. It is like a faithfull meſſenger, it will not go without its meſſage.

CHAP. LXIX.

ANother means to procure the influence of a Divine bleſſing, is, by imploring a Heavenly benediction, by fixing our eyes upon Him who laid the ſickneſs upon us.

We ſhould look to the hills from whence

whence cometh our help, for our help cometh from the Lord that made heaven and earth; it is he that wounds that muſt heal; it is his hand that muſt make whole. Hence *David* calleth the Peſtilence a falling into the hands of God, and when diſeaſed, he cryeth out, *Thy hand preſſeth me ſore, and I am conſumed by the blow of thy heavy hand.* Diſeaſes are called Gods arrows: he ſhoots the arrow of a Conſumption into the lungs of a man; the arrow of a Fever into the heart of a man; or the arrow of the Gout into the limbs of a man; & like a ſhot dear, he walks and eats and ſleeps, yet the arrow ſticks; friends pull, and Phyſitians pull, but he may ſay, *Thy arrows ſtick faſt in me.* If he give a commiſſion to the ſmall-Pox, or any other diſeaſe, then *the wounds ſtink, and are corrupt, and the body is filled with a loathſome diſeaſe, and there is*

burnings

burnings in ſtead of beauty.

Our times are in Gods hands, he appoints the frequent returns of our diſtempers, *At the noiſe of his water ſpouts, his waves and his billows paſs over us.* He appoints how long the diſtemper ſhall laſt, many continue in a languiſhing condition ſome years, ſo that their lives hang in doubt, as *Moſes* expreſſeth it, or as *Heman* ſaith of himſelf, *I am afflicted and ready to dye from my youth up*; and ſo *Job* complains, *I am made to poſſeſſe monthes of vanity and wearisom nights are appointed to me.*

CHAP. LXXI.

SO may we obſerve men ſpitting their lives away, notwithſtanding their friends provide good dyet; the Phyſitians preſcribes good remedies; the Miniſter puts up fervent prayers;

ers; yet, as *Job* ſpeaks, *God is of one mind, and who can turn him to reſtore health? But, when he ſpeaks the word, the man is healed; I am the Lord that healeth thee,* is the name he gives himſelf: and this is acknowledged by the Leper; *Lord if thou wilt, thou canſt make me whole*; and Chriſt did it, *I will, Be thou clean. Thou art my King, command deliverances for Jacob,* ſaid *David,* when the *water-ſpouts came pouring upon him. Unto God the Lord belong the iſſues from Death.*

CHAP. LXXII.

WHat a great impiety is it to go to Witches or Wizzards, or ſuch as have familiar Spirits, nay to the Devils for cure? A thing abſolutely forbidden in Scripture.

A ſad thing for a man to pro-

cure the Devils bleſſing with Gods curſe; It is called Idolatry and Whoredom. It is a violation of our Baptiſmal Covenant. Shall not a Nation ſeek to their God in Covenant? Our Saviour abhorred to worſhip them, and ſhall his members do it? They uſe good words the better to deceive the ignorant. They uſe charms, circles, ſpells, words, and other ſignes, which have no naturall virtue; nor can we with any ground pray for a bleſſing upon theſe. The Devil being herein God's Ape: for, As God hath made a Covenant with his people; and hath appointed ſigns and Seales upon the faithfull uſe of which he is preſent to perform what he hath promiſed: So the Devil makes a Covenant with Witches, upon which he hath given ſignes and tokens that if they uſe the one, he wil perform the

the other. Let ſuch as are guilty in this kind repent, and pray that the thoughts of their hearts may be forgiven them, as the Apoſtle counſelled *Simon Magus*.

The power of Chriſt is the ſame now in Heaven as when on earth; in his hand our breath is, and all our wayes; *in him we live and move and have our being*; we live not by bread alone, but by the word of bleſſing out of his mouth. Many a man loſeth his life for want of asking it.

We are apt to blame this means and that accident, but ſeldom ſay as ſhe did; Lord, if thou hadſt been here, My Brother or Siſter had not dyed: the means alone, are but like *Elijahs* ſtaff, it will not doe unleſſe he come himſelf.

By fervent prayers we ſhould invite Omnipotence to our beds ſides; And call for the Elders

of the Church to pray for us.

All ſecond cauſes are but the inſtruments in Gods hand to lengthen or ſhorten, as He pleaſeth.

CHAP. LXXIII.

THere are three general ſecond cauſes of the death of all men, aſſigned in 1 *Sam.* 26.10.

As, ſome inward corrupt Humour or Diſeaſe, that ſmites the vitals, & extinguiſheth Nature's lamp; as a Lamp goeth out when the oyle it putrefied or corrupt; as *Aſa*'s Gout, *Jehoram's* bloody-flux, the plague of Leproſie, the womans child's Headach; and thoſe diſeaſes mentioned in the 28. of *Deuteronomy*.

Another ſecond cauſe, is ſome external accident, as a Lamp is put out by the Wind; ſo the unbelieving

believing lord kil'd in a crowd, *Ahab* ſlain with an arrow; the Captain of fifty with Lightning, *Jobs* children with the fall of a houſe; the good Prophet by a Lion; *Abſolom* hanged in a tree by the hair; *Sodom* by fire; the fifty two children by the Bears; The old world by water; the Rebels againſt *Moſes*, the earth ſwallows up.

CHAP. LXXIV.

ANother ſecond cauſe is when the naturall heat and radical moyſture is conſumed, as in old age as *Jacob*: when a man comes to his grave in a full age, as a ſhock of corn comes in its ſeaſon; as a Lamp muſt go out when there is no more oyle to feed it.

Yet, Providence hath a hand in all theſe ſecond cauſes: ſo that men provoke God by their impieties to cut the thred of their

their lives: and by Piety and Obedience they may prevaile with Him to lengthen their days, if he ſee good.

CHAP. LXXV.

ANother means towards the procuring the concurrence of a Divine bleſſing with the means, is, To act faith and a holy confidence in God, with the uſe of proper means; one touch of faith will cure, our faith will make us whole, therefore truſt in the Lord for ever, *for in the Lord Jehovah is everlaſting ſtrength. I had failed unleſs I had believed*, ſaid *David*. Faith is the beſt cordial; in quietneſs and confidence lyeth our greateſt ſtrength; why ſhould we be caſt down, let us hope in him who is the health of our countenance? What time we are afraid we ſhould

ſhould truſt in God, and beware of ſlaviſh fear and carnal confidence; former experience is a good ground of confidence, He hath delivered, and in him we truſt he will deliver us. Stand ſtill and ſee the ſalvation of God is good counſell towards recovery of health: it is a ſign of carnall confidence in the means, when we are continually trying new experiments, and run from one thing to another, and leave rationall and experimental remedies.

CHAP. LXXVI.

REpentance and humiliation, is another means towards recovery from ſickneſſe; if we humble our ſelves under the mighty hand of God, he will exalt us in due time; the way to haſten the cure is to haſten re-

pentance; our deſire of life ſhould be in order to our preparations for death; if we break off our ſins by righteouſneſs, it may be a lengthning of our tranquillity: *Nineveh's* repentance ſpared their lives: if men will not reform, then God reſolves to make them ſick with ſmiting them: as the Prophet ſpeaks.

The laſt means to procure a Divine bleſſing, it is a patient waiting the good pleaſure of God without murmuring and repining, *They that wait upon the Lord ſhall renew their ſtrength*: God hath his times for deliverance. *It is good for a man to hope, and quietly to wait for the ſalvation of God,* and not to ſay, This evil is of the Lord, *why ſhould I wait for him any longer?* God hath his time to an hour, as our Saviour intimates,

Father,

Father, ſave me from this hour.

The Promiſe is, that *Women ſhall be ſaved in child-bearing, if they continue in faith and patience*; and it is of force in all other dangerous diſtempers. A meek and a quiet ſpirit under all Divine chaſtiſements, is a very great ornament.

Some make Afflictions ſeem amiable by a pious and a patient Deportment.

CHAP. LXXVII.

MUrmuring is a dangerous ſin; we have the *Jews* for an example, who were deſtroyed thereby. A dreadful thing, when a mans body is ſo weak that he cannot riſe up in his bed, yet his corruptions are ſo ſtrong, as to riſe into an uproar againſt Gods will and Authority.

It may be, ſome in Sickneſs may let

let fly their diſcontented ſpirits againſt their children or relations; but they may anſwer as *Moſes* to the *Iſraelites*; What are we? your murmurings, are not againſt us, *but againſt the Lord.* Some men practiſe what *Jobs* wife attempted, *viz. curſe God and dye.*

Murmurers ſhall be judged at the laſt day as ungodly men, as *Jude* ſpeaks.

Some in ſickneſs howl upon their beds, when they ſhould be bleſſing God.

In all ſickneſs we ſhould ſay with *Naomi, Truly the hand of the Lord is againſt me,* and not in a ſtupid ſenſeleſs way cry out, Indeed I am not well, but I ſhall ſhake it off; it is only a flight diſtemper, I wil work it out. This is like the *Jews*, Truly this is my grief, and I muſt bear it as well as I can; thus men put from them

them the evil day, and talk as if they were but beginning to live when they are ready to dye, and boaſt as if they made a covenant with death. It highly provokes God, that when his hand is lifted up, *they will not ſee it*. Frowardneſs exaſperates our calamities. Now there are ſeveral conſiderations that may move Chriſtians to patience and a willing ſubmiſſion unto the hand of God in ſickneſs, as to conſider, That it is laid upon us by a loving and wiſe Father, and this may compoſe our ſpirits. Shall we not drink the cup which our Father hath given us to drink? we have had fathers of our fleſh, which corrected us, and we gave them reverence, ſhall we not much rather be ſubject to the Father of Spirits and live? *they chaſtened us after their own pleaſure, but He for our profit.*

CHAP. LXXVIII.

SIckneſs it is a pledg of our Adoption: God afflicts in faithfulneſs, He aims at our good thereby; and in making ſore, he binds up; faithful are the wounds of ſuch a friend; when the righteous God ſmites, he doth us a kindneſs; we are not in heavineſs except need be; let us not ſay, We are ſick, ſo as to complain, if ſin be pardoned.

Again, Conſider how many years of health you have injoyed formerly, this may compoſe the ſpirits; *And ſhall we receive good at the hand of God, and not evil?*

Again, Conſider that it might be worſe: It is a mercy we are not utterly conſumed, that we are out of hell, that we are ſcourged with rods not with ſcorpions, that our calamity

calamity is a natural infirmity, not a wounded ſpirit, for that is intolerable.

Again conſider, that if our ſickneſs be never ſo painful, we brought it upon our ſelvs, *We ſhould therefore bear the indignation of the Lord becauſe we have ſinned againſt him.*

CHAP. LXXIX.

AGain, the beſt of men, in all ages, have been expoſed to the ſame diſtempers of body; *Lazarus* whom Chriſt loved, was ſick. It is nothing but what is common to man, and we may take the Prophets and Apoſtles for our examples in ſuffering affliction of the like kind, and of patience.

Laſtly, look beyond all theſe ſorrows and ſickneſs, the Time is ſhort, the Coming of the Lord draws nigh, Heaven will make amends

amends for all; take a proſpect of the Land of Promiſe, where there ſhall be no more crying nor pain, *but ſorrow, ſighing, and ſickneſs ſhall fly away.*

And theſe Rules being obſerved in ſickneſs would be an effectual way to procure the concurrence of a Divine bleſſing, with the means that are uſed towards the preſervation of natural life.

A ſerious contemplation of Heaven, and a future State where theſe vile weak languiſhing bodies, ſhall be made like the glorious body of Chriſt, in ſpiritual agility and immortallity, may exhilarate the ſpirits of a Chriſtian, when his fleſh upon him is ſo in pain, as to cauſe his ſoul within him to mourn. Spiritual peace is the beſt cordial to chear up the heart againſt bodily pains: the inhabitants of *Sion* complain not of ſickneſs, if ſin be

be but pardoned. Our bodies are like *Nebuchadnezzar*'s Image, whoſe feet were of clay: our foundations are in the duſt, and it is as natural, for our bodies to be out of frame, as for a Watch to be irregular in its motions, nay far more natural; beſides, our indiſpoſitions depend upon ſupernatural cauſes. Sometimes ſickneſs and divine wrath, are concomitants, as *Solomon* intimates, and then its ſad indeed; and ſometimes it comes to good purpoſes; if *Naaman* had not been Leprous, he would not have given the Prophet a viſit. *Detrimenta Corporis, incrementa virtutis*; *Be mercifull unto me, O Lord, for I am weak, and my bones are ſore vexed,* ſaith holy *David*, when Gods chaſtning was upon him.

The ſickneſs of the body many times brings the body of ſin into

into a Conſumption, and the holineſs of the heart is many times promoted by the weakneſs of the body; when *Jacob*'s thoughts were in Heaven, he minded not his Thigh being out of Joynt. Surely it is a mercy that God hath abridged ſo much of the term of mans life, in theſe laſt days, wherein ſo much of Heaven is diſcovered, that it would put a Saints patience to it, to know ſo much of the upper worlds glory, and yet to be kept ſo long from it, as the Fathers in the firſt Ages were. Such is the Saints ſtate in this world, that their very life, and the pompous entertainments of it, are but their croſs, becauſe they detain them from their Crown.

CHAP. LXXX.

WHen we ſeriouſly conſider and reflect upon the nature

nature of man in this State of mortality, and obſerve the wonderful compoſure of our Bodies; the Scituation of the Parts; the circulations of the Blood; the ſecret meanders of the Veines and Nerves, and the curious diſtributions and digeſtions of our aliment into Blood and Fleſh, and take notice how ſmall an obſtruction in any part will diſcompoſe our health, and ſtop the current of our eaſe; how ſmall an inflammation will tranſport us into an other world, as if we went in a fiery Chariot; how mean a putrifaction is able to crumble us into our firſt Original; Theſe things conſidered, may not only compoſe our ſpirits under ſickneſs, but fill us with admiration, that we live an hour in health and eaſe.

Did we but conſider our frame and remember we are but duſt, how

how ſhould we wonder that every blaſt of aire doth not blow us into our ſick beds, and graves?

We are as naturally expoſed to trouble and ſickneſs, as the ſparks are to fly upwards, why then ſhould we not be thankfull, that pains and anguiſh are not our conſtant companions?

CHAP. LXXXI.

WEre it poſſible for a man to ſtand upon one of the Battlements of Heaven, and with one glance of his eye, to behold all the wounds and Diſeaſes; and ſo hear all the groans and complaints of all the ſick perſons in the world, how would the bleſſing of health be prized by ſuch a one? how uneaſie a place is a ſick bed, when the man is full of toſſing to and fro, until the dawning of the day; & when it is day wiſhing twere night, and when

when it is night wiſhing for day, imploying his time in telling the Clock, and entertaining melancholy apprehenſions of the blackneſs of the night? Sick men as *Seneca* obſerves; *Ægrotantes mutationibus ut remediis utuntur*, uſe changes as if they were remedies. How miſerable in outward appearance is that mans caſe whoſe fleſh is cloathed with worms, as holy *Jobs* was: Some Criticks do obſerve, that the word tranſlated fleſh, it ſprings from a root, which ſignifieth, to bring glad tidings, and the Goſpel is expreſt by it *Evangelium*, and they give this reaſon for it, becauſe there muſt be a taking off Fleſh, *viz.* the incarnation of Chriſt; which would bring the beſt news the world ever heard of.

CHAP. LXXXII.

OUr Bodies as they come out of the hands of ſin are vile

Bodies

Bodies; and before they can be made like unto Chriſts glorious Body, *This corruption muſt put on incorruption.* As they are the works of God they are wonderfully made, and all our parts are exactly and curiouſly wrought, *Os homini ſublime dedit, &c.* ſaith the Poet.

But yet ſickneſs coms as a weavor; and cuts off our thred of life, as *Hezekiah* upon his ſickbed expreſſeth it; nights and days paſſe the ſhuttle of our lives backwards and forwards, but time quickly wears off the thred of life.

The Poets had a fiction, anſwering this alluſion of the Holy Ghoſt, they tell us of three Siſters, whereof one held the Diſtaff; the ſecond drew the Thred; the third cut it off; in this they ſhadow the State of mans life.

CHAP.

CHAP. LXXXIII.

WE may take notice of the vanity of our lives, by our frequent returns of ſickneſſes and diſtempers. It is a good obſervation of *Pineda*, *Abel viventium Omnium typus & repreſentatio*, *Adam* called his Son *Abel*, which ſignifieth vanity, *Pſalm* 144, there is an alluſion unto thoſe names, we tranſlate it, *Man is like to vanity*, but in the *Hebrew* it is, *Adam* is as *Abel*, *Adam* being a common name to all men, are: *Abels* vain. Moreover ſaith he, the word *Abel*, is tranſlated Idol in *Deut*.32.31. and the Apoſtle tels us that an Idol is nothing, and ſuch is our life.

A meer man is but meer earth; the Prophet tells him ſo three times over with one breath, *Jer*. 22. *O earth, earth, earth, hear the word*

word of the Lord; He is earthly in the conſtitution of his Body, and earthly in the corruption of his mind; why then ſhould the living man complain and think it ſtrange to meet with ſick-bed tryals? Sin is the mother that breedeth all our *Benonies*, or ſons of ſorrow and ſickneſs; man had never taſted theſe ſower herbs if he had not eaten the forbidden fruit: yet we may like *Sampſon* fetch meat out of this Eater, and take this ſickneſs which is ſo unpleaſing to our fleſh, for the advantage of our ſpirit. If bodily health help us to reliſh our outward comforts, ſurely ſaving health wil ſweeten the bittereſt cup. One of the Antients tels us, that the image of the goddeſs *Angerona* was with a muffler at her mouth, placed at the Alter of *Volupia*, to ſignifie that pleaſure ſhall be their portion who bear ſickneſſes with patient

patient ſilence, and ſubmiſſion.

When *Pompey* was ſick, his ſubjects wore garlands and triumphed, they apprehending it to conduce much to his advantage.

CHAP. LXXXIV.

A great Statesman of ours obſerves that we *Engliſh* are beſt when we are in black. *Anglica gens eſt optima flens*, in the dayes of *Edward* the Sixth, when the ſweating ſickneſs raged in *England*, then the Churches were thronged, and the Miniſters were ſent to, to come to ſuch a Lord and ſuch a Lady, to pray with them, and a bag of Mony ſent to give away to the poor, as a good Hiſtorian obſerves.

Sometimes God doth with his rod of correction, as *Moſes* with his rod in *Egypt*, *viz.* work wonders, although the Chriſtian hath been

been preſſed by ſickneſs out of meaſure above ſtrength inſomuch that he hath deſpaired even of life, and hath been ready to cry out, *Maſter ſave me or I periſh*.. Yet he hath lived to ſee the goodneſs of the Lord in the Land of the living, ſo efficatious hath the divine bleſſing been, that hath attended the means of reſtauration, the concurrence of which Benediction is a thing too much neglected, and the generallity look upon the ſucceſſes of remedies to depend altogether upon ſecond cauſes.

CHAP. LXXXV.

Hippocrates gave this Councell to Phyſitians, when they they went to viſit their Patients, to conſider whether there were not. *Divinum aliquod in morbo.* And *Galen* ſaith *in medicina nihil exiguum*: O how great a bleſſing

bleſſing is health, *vita non eſt vivere ſed valere.*

And doubtleſs the means to procure it muſt be both Honorable and profitable and muſt be acknowledged, to be ſo by every one, that is, *ſanæ mentis*, and doth not want hellibore, ſo ſaith the wiſeman honor the Phyſitian with that honor due unto him, for God hath created him, he hath given men skill that he might be honored in his marvelous Works; God hath created Medicines out of the earth with which he heals men, and takes away their pains, of which the Apothecaries make a confection *Eccleſiaſticus*

CHAP. LXXXVI.

THe Heathen, did ſo highly value there *Pharmacia*, that *Apollo* and *Æſculapius* (eſteemed by ſome) the firſt founders of phyſick, were adored as Gods, for the

excellency of their invention, and *Hippocrates* amongſt the *Grecians* and *Cornelius Celſus* amongſt the Latines, are highly commended for there improvements therein. *Homer*, doth Heroically trumpet the Phyſitians praiſe. Ἰητρὸς γὰρ ἀνὴρ πολλῶν ἀντάξιος ἄλλων.

Were it the divine pleaſure to give men a conſtant frame of health, during there pilgrimage, it were a wonderful favor, for *Miſere vivit qui medice vivit*. But it can not be, nature muſt be upheld by Art: as *Hippocrates* in his firſt Aphoriſm, ὁ βίος βραχύς, ἡ δὲ τέχνη μακρή. Our bodies like ſtanding waters will gather mud and collect ill humors, ſo that as *Hippocrates* obſerves, *ultimus ſanitatis gradus eſt morbo proximus*. Never was there a greater piece of folly committed by the *Romans*, then when they baniſhed their learned Phyſitians.

CHAP.

CHAP. LXXXVII.

THe Bleſſed God is pleaſed to ſtile himſelf *Jehovah Rophe*, the Lord the Phyſitian *Exodus* the 15, and the holy Jeſus hath his name Ἰησοῦς ab ἰάσιμαι *ſano* (though chiefly in a ſpirituall ſenſe) from his healing nature. It is obſervable that thoſe words in the 147 Pſal. 3. in our old Engliſh tranſlation are expreſſed thus *viz. He giveth medicine to heal their ſickneſſes.*

Health is the Prince of outward bleſſings, the widow in the Goſpel diſeiteemed her ſubſtance in compariſon of this jewel. The Phyſitian is therfore called *manus dei* to hand it to us.

CHAP. LXXXVIII.

SOme indeed there are may be called *manus Diaboli*, both

for their ignorance and baſeneſs, like that French man, who gave theſe verſes in writing to all his Patients, for the cure of their diſeaſes.

Sivis curari de morbo neſcio Quali
Accipias herbam, ſed Qualem neſcio nec Quam.
Ponos neſcio Quo, curabere neſcio Quando.

Engliſh thus,

Your pain I know not what, do not fore-ſlow
To cure with herbs, but what I do not know
Place them well bruiſed, I know not where and then.
You ſhal be perfect, whole. I know not when.

It is a great priviledge to have one who will cure by friendſhip as well as by Phyſick, as *Seneca*, *huic ego non tanquam medico ſed tanquam amico obligatus ſum*, although we ought in the firſt place to acknowledge our gratitude to the great Phyſitian for our recovery, as the Lepers under the Law, after they were cleanſed, were to offer their gifts to the divine Majeſty, and the

ſame

ſame word which ſignifieth to heal ſignifieth to Worſhip becauſe after healing men ſhould Worſhip, yet the Phyſitian is worthy of a liberal fee, the *Abderites* when they wrote to *Hippocrates* for the cure of *Democrates* (whom they thought diſtracted becauſe he alwayes laughed, at the rediculouſneſs, of mens lives) ſent him word. *Quicquid auri apud nos eſt libenter, perſolvemus etiamſi; tota urbs noſtra aurum eſſet*, it is a great mercy to be in a condition, to adminiſter help to the ſick in their diſtreſſe, the generallity being like the Prieſt and Levite, if they ſee a man wounded though to death, paſs on the other ſide of the way, nay like *Hazaels* wet cloth, prove deadly to their friends lives and healths.

Sickneſs ſaith one is, *officina virtutis, morum diſciplina*, the ſhop of virtue, the ſchool of manners;

the

the tide time of devotion.

King *Alfred* was wont to ſay I alwaies find my ſelf beſt in ſoul when worſt in body.

CHAP. LXXXIX.

Benhadad the King of *Syria* an enemy to goodneſs in his health, will ſend to *Eliſha* with a large preſent, and ſubmiſſive expreſſions in his ſickneſs; a ſick bed, being the highway to the grave makes men ſerious.

The Rabbies ſay that when *Adam* eat the forbidden fruit his head aked, 'tis clear, ſin is the original of ſickneſs, when we are chaſtiſed with pain upon our beds, and the multitude of our bones with ſtrong pain, then the Almighty ſeals up our inſtructions and the ſick bed becomes a pulpit in which the Spirit of God preacheth to us, many ſerious truths,

truths, and convinceth us of our ſin & folly : our Redeemer is ſaid to bear our ſickneſſes, becauſe he bears our ſin in his body on the tree, yet, ſo incorrigible are ſome under Divine corrections, that having been ſmitten, they have revolted yet more and more, and like *Jeroboam*, been worſe after his hand was withered, and will not acknowledge the ſoveraignty of God, as *Naaman* did after his recovery, that when ther are ten cleanſed we may well ſay where are the nine, that return thanks, ſuch is the power of infidellity, and Ingratitude.

CPAP. XC.

A healthful life is a right hand bleſſing, *Prov.*3. 16, *Adam* the firſt man, lived near a thouſand years, after his creation 930 years, being then a perfect man, we

we may reckon him nearer a thouſand years than *Methuſalah* when he dyed. There might be many reaſons conſigned for the long lives of the patriarchs, as that mankind might be multiplied, that Arts and ſciences might be perfected, and that men might be acquainted and skilled in the courſe of nature, having no books, from which to collect obſervations, but alaſs the caſe is not ſo with us, few and evil are the dayes of our pilgrimage, and we cannot arrive at the years of our Fathers, in the dayes of their pilgrimage we are but of yeſterday and know nothing; (comparatively to what we might know,) becauſe our dayes upon earth are but as a ſhadow: indeed *Adam* in his ſinleſs ſtate, might poſſibly have been Imortal, and his eating of the tree of life, might have conduced to the ſupplying of his radical

dical moyſture as faſt as it ſuffered depredation, by his vital ſpirit: Moreover the tree of life in Paradiſe might be of a Sacramental ſignification, that perſeverance in a ſtate of Evangelical obedience unto the father, by the ſon through the Spirit, is the moſt effectual way to obtain a long and a healthful life in this world, (ſo far as it conduceth to the creatures good and the Creators glory,) and a bleſſed Immortallity in the next.

FINIS.

ERRATA'S.

Courteous Reader, thou art desired to correct with thy pen, these following Errata's, or any other if thou observest them.

PAge. 8. line. 4. read pretious, p.9.l. 5.r.prejudicial, p.10.l. 12.r.thought, p.16. l. 7. r. nutritive, p.24.l.ul.r. then, p.42 l.21.r.paratur, p.50.l.21.r.gluttony p.75. l.8.r.shalt,p.76.l.11.r.errand,p.82. l.8.r. for not read only, p. 107.l.14.r.all men are Abels, vain.

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